AMERICAN

ECCLESIASTICAL REVIEW.

VOL. I.—JUNE, 1889.—NO. 6.

LITTERÆ S. E. CARDINALIS GIBBONS

NOMINE ARCHIEPISCOPORUM UNIONIS AMERICÆ SEPTENTRIONALIS AD S. PATREM DE LIBERTATE SEDIS APOSTOLICÆ TUENDA.

BEATISSIME PATER:—

QUOD filiorum omnium animis natura indidit, ut ad tuendum et relevandum Patrem suum malis et calamitatibus oppressum alacres concurrant, illud a nobis præstari Tibi præsens rerum conditio postulare summopere videtur. Novimus enim Te non solum in impiorum hominum manus incidisse, verum etiam sub eorum ditione ac potestate positum vitam agere miserrimam, innumeris quotidie ærumnis et vexationibus gravatam. Itaque nemini mirum videri potest, quod nos vehementer animo commoveamur et cum indignatione et lacrymis vicem Tuam doleamus; sumus enim filii Tui et Episcopi, tamquam membra capiti suo consociata, quo patiente communis doloris sensus corpus universum perstringat necesse est. Quod si nihil amplius nobis facere liceat, juvabit saltem Patris nostri dolorem et calamitatem litteris et adloquio levare aliquo modo et solari, fusisque ad Deum, recti justique Vindicem, precibus, cœlestem opem implorare.

Quum octodecim ante annis Romam, urbem Tuam principem, a nefario perduellis regis exercitu expugnatam fuisse audivimus, novum hoc et inauditum facinus nos cum presby-

teris populoque nostro plane exhorruimus. Neque enim in animum inducere poteramus, ut hoc a falsorum deorum cultoribus aut hæreticis factum fuisse crederemus. Verum, proh dolor! tam atrox crimen non idolorum cultores aut hæretici, sed rex Catholicum nomen præ se ferens deliberata mente et in se suscepit et sævissima Tuorum clade perfecit. Nos vero, officii nostri haud immemores, quod unum per misserrima tempora licebat, non solum epistolis scriptisque in vulgus editis, sed etiam in publicis conventibus coram civibus nostris Catholicis et Acatholicis, coram orbe terrarum universo horrendum scelus palam libera voce deprecati ac detestati sumus.

Verum hostes Tui, Bme. Pater, non satis se profecisse arbitrabantur, si per victoriam vi et fraude partam urbem terrasque Tuas occupassent, populumque Tuum exteræ servituti mancipatum profanis legibus, institutis, et exemplis a religione bonisque moribus alienis inquinassent. Crescit adhuc in dies eorum furor et minæ odiumque quo Deum et Christum ejus, religionemque Catholicam, ejusque cultores prosequuntur. Eo devenerunt insani homines, ut audacter omnia agant, quasi Deum Opt. Max. de sede deturbare vellent, et imperium orbis terrarum, quo Paulo teste ante Christum natum fruebatur, Satanæ redonare. Hinc postquam Christum in Te Vicario suo captivum habent, Judæos, ejus hostes, æmulati, renovare quotidie student quantum ipsis licet in Tui dedecus irrisiones, ludibria, contumelias, fellis potum et flagella, ipsam denique crucem, quibus illi Christum Deum morti proximum afflixerunt. Neque desunt, ut singula Magistri Tui vestigia premas, novi Pilati et Herodes, justitiæ, pietatis, ac religionis expertes, qui, dum Te libertate spoliatum et hostibus traditum vident, ne mutire quidem audent, aut ad ignaviam suam celandam vel aliquo modo excusandam hominibus persuadere volunt Tuum, Bme. Pater, et Ecclesiæ infortunium ex adversis fortunæ casibus vel ex temporum quibus vivimus infelicitate ortum esse. Denique, ut tantæ insolentiæ tantisque molestiis et insectationibus quasi cumulus

accederet, et nequid sceleris ac doli inausum aut intentatum relinquerent, lege edixerunt ne quis causam Tuam et Ecclesiæ verbis aut scriptis in lucem editis palam tueatur; id qui faceret mulcta et carcere puniatur. Durissimum sane pœnæ genus; homines crudeliter vexare, novum etiam deinde effingere crimen ex eo quod de injusta conditionis suæ miseria conquerantur. Videmus nunc luce clarius quorsum hæc omnia tendant. Nefanda ista lex non solum jura invadit Tuorum defensorum, sed etiam sacrosanctam Tuam personam. Ac procul dubio in ferenda lege hæc fuit impiorum hominum mens ac voluntas. Sibi scilicet proposuerunt nullam Tibi in posterum Ecclesiæ Catholicæ sive per Italiam sive per orbem terrarum fore potestatem. Quod est profecto formam regendæ Ecclesiæ a Christo Deo constitutam abolere, Ejus promissa irrita facere, et Ecclesiam ipsam (si fieri posset) evertere. Libertas enim Ecclesiæ, sine qua existere nequit, nulla est, si Ejus Rector in fungendo suo munere liber non sit. Quid enim possunt membra si a capite suo iniqua vi divellantur? Pro hac nostra et Pontificis libertate tuenda ad omnia discrimina subeunda parati sumus. Pars est enim cœlestis hæreditatis quam Deus noster secum detulit in terras, nobisque filiis suis reliquit. Unde nemo miretur quod eam, ut par est, maximopere æstimemus vitaque ipsa cariorem habeamus.

Bono igitur animo esto, Leo Pontifex Optime Maxime. Memor esto eorum quæ in Tui bonorumque omnium solatium Regius Psaltes prædixit, scilicet mox fore ut exurgat Deus ad causam Tuam judicandam, ad dissipandos et perdendos hostes Tuos. Tamquam a somno excitabitur et osores Tuos opprobrio teget sempiterno. Exurget et miserebitur Sionis suæ, quam prædam quasi certissimam arripuisse profani homines sibi videbantur. Nos certe filii Tui, hisce sacrorum librorum oraculis et Christi Servatoris nostri promissis innixi, semper ex imo corde precabimur ut optata cito adveniant tempora, quibus integra libertate Ecclesiam regas, lupis etiam qui ovile sævientes circumcursabant in agnos gregis Tui conversis.

Ad pedes Tuos provoluti Benedictionem Apostolicam enixe petimus.

JACOBUS CARD. GIBBONS,
Nomine suo archiepiscoporumque in Statibus Americæ Fœderatis.

RESPONSUM S. PATRIS.

LEO P.P. XIII.

Dilecto Filio Suo Jacobo Card. Gibbons, Archiepiscopo Baltimorensi.

DILECTE Fili Noster, salutem et Apostolicam Benedictionem. Quæ legimus graviter explicata litteris, quas nomine tuo aliorumque Archiepiscoporum in Fœderatis Americæ Statibus degentium III Idus Januarias perscripsisti, ea vobis decori, ac Nobis haud levi fuerunt solatio. Nihil enim aptius huic tempori, nec dignius amplissimo quod obitis munere, quam tueri palam libertatem et jura Sedis Apostolicæ et Cleri Italici eidem obsequentis adversus eos, qui rerum per vim potiti in hac Urbe Nostra, injecto metu pœnarum, voces ipsas coercere adnituntur eorum quos esse oportet legum Ecclesiæ præcones ac nuncios. Quod cum scite diserteque præstiteritis, de justitia simul ac religione meruistis optime, eoque præclarius hoc meritum enitet quod conjunctam habeat constantiæ laudem. Nam prout verissime scripsisti ex quo primum Ecclesiæ hostes cœperunt Romanæ Sedis lædere jura et regiones aggredi quæ ejus ditione tenebantur, haud desiistis justas edere querelas et malefacta vehementer improbare. Hæc autem pulcherrima fidei studiique vestri testimonia cum novum afferant vinculum ad voluntates Nostras arctius copulandas; tum jucundam Nobis spem faciunt fore ut grave pondus auctoritatis habeant penes homines, etiam a Nobis alienos ac dissitos, qui nullo partium studio ea considerant quæ ad perniciem Nostram et Ecclesiæ geruntur. Neque vero ex eo tantum solatium capimus quod declara-

tiones vestræ (queis voces concinunt reliquorum Ecclesiæ Antistitum) magis magisque Nobis proborum cordatorumque hominum suffragia concilient et studia; sed illud imprimis lætamur, quod obsecrationes vestræ precibus juncta ceterorum fidelium confirment augeantque fiduciam quam in ope præpotenti summi Dei collocavimus.

Hac spe erecti et gratiarum cælestium ubertatem adpræcantes Tibi, Dilecte Fili Noster, aliisque Archiepiscopis Fœderatorum Americæ Statuum, itemque Clero et fidelibus vigilantiæ vestræ concreditis, Apostolicam Benedictionem, Nostræ dilectionis testem, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum, die XIX Februarii, Anno MDCCCLXXXIX, Pontificatus Nostri Undecimo.

HUNTING OR FISHING?

GOD bless dear old Izaak Walton for the wise precepts he has left to the disciples of his craft! Though he was but a modest linen draper, owning the bare half of a small shop in Fleet Street, London, the "black cloth" owes him a decided debt as an astute and good-natured exponent of the piscatorial art. Who minds Byron's cynical remark about the "quaint, old, cruel coxcomb!" Don't we know that Izaak was a pious fisher, on familiar terms with several worthy Church-dignitaries, and a conscientious Bible-reader, which his treatise on the art of angling amply proves! As for hunting, he plainly puts it at a disadvantage when he and Venator discuss the subject one May morning at Tottenham Hill. The best part of it, he seems to think, is the "joyous music" made by a pack of hounds in full chase. For the rest, he takes care to remind the cleric of the ancient canons: "and let me add this more; he that views the ancient ecclesiastical canons shall find hunting to be forbidden to Churchmen, as being a turbulent, toilsome, and perplexing recreation." Certainly, the modern canons have done nothing to render it less perplexing.

Craisson says it may be done *raro, moderate, sine scandalo,* with no more than at most two dogs, and these—mark it, must not be noisy dogs. And when you have muzzled your rusty gun and muzzled your two dogs, it still depends, as St. Alphonsus explains, on the good will of the Bishop, whether the sport be a legitimate one or not. Hunting, then, at least *cum sclopeto,* seems a thankless task, and we take sides with Izaak by dismissing the subject and looking into the art of angling; for this, he says, is "allowed to clergymen, as being a harmless recreation, a recreation that invites them to contemplation and quietness." And he reminds the reader of the picture preserved in Brazenose College, Oxford, wherein the learned Dr. Nowel, Dean of St. Paul's, is represented as leaning on his desk, with his Bible before him and on one hand of him his lines, hooks, and other tackling lying around; and on his other hand are his angling-rods of several sorts, and by them it is written that he died, Feb. 13, 1601, being aged 95 years, with his faculties of mind unimpaired; and it is said that "angling and temperance" were the great cause of these blessings.

"The Complete Angler!" How like Valuy's "Guide for Priests," which we read in the seminary just before ordination. In the first place, angling seems to require a vocation; "like poets, men are to be born so: I mean, with inclinations to it, though both may be heightened by discourse and practice. But he that hopes to be a good angler must not only bring an enquiring, searching, observing wit, but he must bring a large measure of hope and patience, and a love and propensity to the art itself.—The apostles were chosen by Our Lord, because He found their hearts by nature fitted for contemplation and quietness, men of mild and sweet and peaceable spirits, as, indeed, most anglers are." Nor did Izaak think the life of fishing an idle sport—oh, no—not an hour of the fishing day is wasted or unimproved. He and his scholar rose very early, letting brother Peter sleep, and ere they broke their fast they had often made a few hours' good

catch. Then they laid dead rods and night-hooks. These are "like putting money to use, for they both work for their owners when these do nothing but sleep and eat and rejoice, as you know we have done this last hour." Thus the useful and pleasant are happily blended, for "God never did make a more calm, quiet, innocent recreation than angling.—No life, my honest scholar, no life so happy and so pleasant as the life of a *well governed* angler." His closing benediction is upon "all that are lovers of virtue, and dare trust in Providence, and be quiet and go angling."

> "And angle on; and beg to have
> A quiet passage to a welcome grave."

Fishing, then, is a very useful sport and an enjoyable one, as every one who has taken the trouble to learn what the "Complete Angler" says about it, may testify. However, there is one aspect of it which Izaak Walton has neglected, and which his successor and son-in-law, Charles Cotton, has equally forgotten, and that is its harmonious application to practical theology. He tells us, indeed, that David never sang as beautifully as when he sang of fishes, in Psalm civ.; that Our Lord never reproved the fishermen for their employment, as he did the money-changers; and that everywhere in the Sacred Scriptures the priority is given to the four apostles who were by trade fishermen, to three of whom He revealed Himself in the Transfiguration. But after all, Izaak thinks only of the apostles as lovers of fish, not as fishers of men. He exhausts nature, but stops short at the spirit-world, which was quite proper for him to do, since he simply meant to raise his own art in the estimation of men. Now, during these late years, a good deal has been said and written about the analogy between physical growth and spiritual growth, between mechanics and faith, and so it cannot be greatly out of the way if from the art of the true angler we stray to the art of arts, the fishing for souls, endeavoring to find some analogy between the successful angler for trout or pike and the fisher for men. Of course, the comparison is

quite old. "Venite post me," said our Lord to the Galilean fishers, "et faciam vos fieri piscatores hominum;" which, if we turn to the pages of the Christian Fathers, is proved to have been by no means an accidental figure of speech. It was Christ's fashion to speak in parables when He wished to force home some lasting truth. Thus here, remarks Cornelius à Lapide, He did not say hunters, but fishers of men, because the apostles and their successors were to draw men, not in violence, but "dulcibus sermonibus et moribus suaviter." St. Chrysostom,[1] in his mellifluous tones, describes the priesthood as a race of fishermen, living in the strength of that glorious tradition which they inherit from the apostles, who, though dead, still labor through their progeny: "Their rod," he says, "is the word of God; their line—the faithful remembrance of holy laws and practices; their hook—that fortitude and strength of mind which comes from singleness of purpose; their bait—the wonderful fruits of their own faithful ministry; their stand—the rock, high above earth's low ground and selfish motives; their bark—the altar; their nets—the preaching of the Gospel and the Cross; their art—the grace of heaven." With these do they fish in the seas of human life, and wondrous success crowns their labor, and high are they elevated, these humble fishermen, through the dignity of Christ's companionship, Who, sitting in the midst of their vessel, bids them cast forth their nets. "Magnam crucifixi potentiam," exclaims the Saint, "divinæ dignitatis præstantiam, O apostolorum summa beneficia! Nihil tale in vita esse potest, quale est apostolicæ gratiæ fastigium!"

The industrious and wise fisherman selects with care his rod and reel, his line and hook; looks to his bait and flies and tacklebook, and has for ready use a gaff and landing-net. He practises how best to throw and play his line, and how to strike. He knows what is the proper time and mode of placing nets. He does not shun the toil of digging trenches and ponds, thus turning brackish water into sweet, where the

[1] Sermo de S. Andrea, 30 Nov.

young fry may play and grow a healthy bait for the larger catch, and where the wounded, sickly fish may turn to good account. In May and early June he gathers fly—the creeper in its embryo state or winged is a most certain lure for luscious trout. The little minnows, too, are used to catch the larger fish. Thus the true fisher of souls prepares his tackle for the work, studies the various means and ways of gaining souls. At early Eastertide he gathers around the altar the little minnows of his pond. By training them properly they may be made a means to bring into their pastor's net the older fishes, above all their parents, who have grown cold in their allegiance to the Church. It has been always so. "Athens governs all Greece," said Themistocles, when his wife importuned him in behalf of her son; "I govern Athens, and my wife governs Themistocles, whilst she in turn is governed by her child; thus an infant holds the destinies of Greece." A well directed and virtuous child almost invariably overcomes the lukewarmness of its parents. In this way pastors have found means to reform parishes which had been long neglected, and where the parents, though willing enough to send their children to the Catholic school, had lost all practical sense of their duty, and for years abstained from the sacraments. The parish priest made it a rule that, in order that children might be admitted to First Holy Communion, their parents had to accompany them and make their peace with God on the same occasion. Some of the most obdurate sinners were thus brought back to lead an edifying, Catholic life, because the appeal of their children and their prayers touched chords in their hearts which had been dead long since to all other persuasion. To make such use of the little ones of the flock requires a school in which the latter are well trained, so as to become really an attracting portion of the Congregation.

CATCHING THE MINNOWS.

But how are we to get the little ones? The Plenary Council prescribes that the pastors should bring together the chil-

dren of their flocks, especially when they are to be prepared for First Holy Communion, and either themselves or through their assistant priests, instruct them at least for *six weeks, three times each week*, in the catechism. And the Fathers of the Council, apparently persuaded that this would by no means suffice to secure the permanent fidelity of the children to their faith, insist, moreover, that the instructions in Christian doctrine for the young should be continued for at least two years after their First Holy Communion.[1] This paragraph it seems to many impossible to carry out in the country, where children live scattered and at a considerable distance from the church. Hence, some pastors content themselves with bringing the children to church on Sunday afternoons, where they are catechised according as the time or circumstances allow. During the cold season and about the time of the great festivals this instruction must for the most part be omitted. The fruit of such a system is very scant and poor, simply because a child is so constituted by nature that it will not retain anything which is not presented to it by a system of *sustained* teaching. The weekly catechism is not continuous enough to make any *lasting* impression, even if the children remember the lessons from week to week. Experience proves plainly enough that such children fall away from their faith as they grow older. In many instances they have clung to the Church long enough to hold the name of Catholics, and thus to become a disgrace to that very religion which, if they had been led to understand and exercise it, would have made them models for their surroundings, no matter how humble their station otherwise. Instead of becoming the most efficient element in maintaining the prosperity of the parish, they dis-

[1] Jubemus ergo ut parochorum curam assiduam habeant animarum rectores, præsertim quo tempore parantur ad Sacram Synaxim prima vice recipiendam, et quidem ut ipsimet rectores vel eorum vicarii prædictos parvulos saltem per sex hebdomadas et ter in unaquaque hebdomada (saltem in loco ubi resident vel ad quem facilius accedere possunt) Catechismum doceant.—Satagant insuper rectores ut pueri puellæque post primam suam Communionem per duos subsequentes annos Catholicam doctrinam suaque munera Christiana melius edoceantur (Conc. Pl. B. III., n. 218).

turb the peace by scandals, making their fellow Catholics blush in the confession of their creed and dishonoring the pastor who fed them in his flock.

There are difficulties, undoubtedly, in carrying out the provisions of the Council in the places indicated. They are overcome—if not entirely, certainly to a great extent,—by thought and by labor. Some time ago, having in view to publish a number of papers on effective missionary work in our country districts, we wrote to a number of experienced pastors, who, under widely different circumstances, had succeeded in building up extensive country-parishes, where there had been many difficulties from the start. Among the questions we proposed was this:—

How can the Statutes of the Plenary Council requiring us to have schools and to prepare the children for Confession, Holy Communion, and Confirmation, etc., be best carried out or supplied in those districts where Catholics live scattered and away from the church?

To this there were different replies, according to the varying circumstances of locality, taking into account the seasons of the year, conveniences of roads, and the accidental help of capable members in the congregation. Some priests, we found, had established small branch schools here and there, where intelligent parishioners lent a hand in instructing the few children of the neighborhood. The pastor paid periodical visits and examined, distributing pictures, or, now and then, a useful book as premiums. During the sacred seasons of Lent and Advent, he visited these schools once or twice a week, to give catechetical instruction, the memorizing of the catechism going on under the supervision of the lay teacher every day. At another place the priest, having the religious to teach in his parish school, goes himself, every day, to teach school in a small mission church some miles distant. Another pastor, who has been singularly successful in his work amidst the country people, writes: "As we cannot ordinarily expect

children to come to school from a distance farther than three miles, I selected some houses in all directions, about five or six miles from the church, where I had the children of the neighborhood regularly assembled on an appointed day. This way of instructing has, like all other things, two sides. Later, I struck upon a plan which has proved more successful." The plan is in substance this: All the children between nine and twelve years of age who, on account of distance, cannot attend parochial school, are expected to pay a visit to their pastor several times a year (during the Ember weeks). He then makes arrangements to find them room and board at a convenient place near the church, where all stay for the entire week. Each child pays two dollars for that purpose, and some kind folks are easily found to take care of the young household. This system presents less difficulty in practice than would appear in the abstract. The matter is first laid before the parents, who, by assiduous instruction on Sundays, at Mass, are soon made to understand the importance and the duty of a good training for their children. They gladly make the small sacrifice of the required expense, the more so as the pastor manages to make it very agreeable to the children during the time not actually engaged in instruction or pious exercises. And the young folk soon look for the Ember weeks with great eagerness, as a sort of privileged season. During this week the pastor instructs the children for several hours each day, taking care to have the proper intermission, so as not to make it a burden. He also practises certain pious exercises with them, which they are expected to keep up regularly at home, and about which he enquires on Sundays, when these children are brought to Mass. On Friday he hears all the children's confessions, and Saturday they go home with pictures and boxes of cake and candy. Of course, they come to Mass on Sunday, if at all possible. Half an hour before the late Mass all the children assemble and are instructed in catechism by the Sisters or teachers, or some other person appointed for the purpose. This pastor also suggests that it may prove a

wholesome stimulus to read from time to time the names of the children who are regular in their attendance at these Sunday-classes, from the altar, at the late Mass. We have no doubt that this has a good effect on the parents, who are really in most cases the delinquents, failing to send the children, and they will thus be made conscious of their duty. When it comes to the time of First Holy Communion the children stay with the pastor for fully four weeks. It is a matter of, perhaps, ten dollars extra expense for the parents on an occasion which occurs once in the life of each child, and is, probably, the most important of all. The drill is similar to that of the Ember weeks, the pastor spending from five to six hours daily with the children. For Confirmation he instructs them after the late Mass on Sundays, reserving that time for himself during the six weeks previous to the reception of the sacrament."

Now, all this may seem impracticable to any one who has not made trial of it, and if the number of children contemplated under the system were very large, it would certainly be impracticable in many places. But where the number of children is really too large for such a purpose, it is evident that there must be parents enough to support a regular school. It is sometimes said that these systems work among the German people, who are trained to the needs of schools, and, therefore, carry out a mere national prejudice in providing them where they can. But the facts we have just mentioned, being taken from an English speaking congregation, prove what the pastor referred to says in concluding his letter to us: "With absolute consistency, not deviating from the rules once laid down in a matter which concerns the temporal as well as the spiritual welfare of our flock, we can surmount most difficulties and persuade our people to comply with what is altogether their own advantage."—So much about the "pisciculi," as Tertullian calls them (Lib. de Bapt., c. i.), "qui secundum Christum in aqua nascuntur."

OTHER MEANS AND WAYS.

An angler, to be successful, must be well ordered, not only as to his tackle, but as to his person, also. Even his dress, says Izaak Walton—and all writers on the art of fishing agree with him herein—should be of sober and dark appearance. For certain kinds of fish are easily scared away, and distrust any bait, no matter how inviting, if it have upon it the reflection of high and light colors. Be it observed that they like Roman colors. Futhermore, a thorough angler must take note of many circumstances which don't concern other men. He will watch the current of the water, observe the lurking-places near the banks and trees, or rocks, even the direction of the winds. Of the latter, the southwind is the best.

"When the wind is south,
It blows your bait into a fish's mouth."

One cannot help thinking of the words of the prophet Habacuc: "Deus ab Austro veniet, et sanctus de monte Pharon." Walton also remarks that, as the art of fishing unites the contemplative and the active life, so a true fisher is inclined to both, and does not readily leave his post at the river-side in quest of diversion. "I have found it to be a real truth that the very sitting by the river's side is not only the quietest and fittest place for contemplation, but will invite an angler to it." In fact, the industrious angler is in the way of cultivating every virtue. "You will find angling to be like the virtue of humility, which has a calmness of spirit and a world of other blessings attending upon it." Here is another important precept of fishers, which fits in our practice: "Remember this rule: when fishing with a friend, always come to a distinct agreement, before starting, relative to the division of the water—especially if the stream be small." If the limits of a parish are defined the people know where they belong, and there can be no squabbles about trespassing on the part of the neighboring anglers.

"If you fish with a fly, it is very important to remember

that there must be no splashing of the water.—Throw your line *forward* and *upward*, so as to let the bait fall gently on the surface and sink slowly into the water." What ordinarily elicits a permanent and reliable attraction towards the Church is the silent and sustained labor of a faithful pastor. Whilst he is by no means a dumb dog, a sleeping watchman, as the Scriptures call the idle shepherd, who lives only to feed himself and attract attention to his own personal wants, he, nevertheless, avoids all charlatanry, all that mountebank excitement, which, arousing the unsteady enthusiasm of a crowd for the time, may effect the raising up of stonewalls and whiten them, but not without the destruction of the living temples of faith. Success is not the equivalent of progress. All natural growth is silent, mysterious, gradual. Artificial and forced plants, even though they produce a great and quick show of flowers, lack in flavor, their fruit is insipid. It has been observed that intense color in plants is a mark of imperfect vegetation. "Spring and autumn tints come under the same explanation as flower colors in this, that there is in each case a using up of previously obtained material, not a predominance of the constructive elements throughout the cells." This silent process, this gradual building up of the new Church, free from all precipitation and captious seizing of opportunities to parade ability and power, was one of the most remarkable traits of Him who first called the Galilean fishermen into his service of fishing for souls. How easy to picture to ourselves the shrewd comments of the gray-eyed worldlings of that day, as they looked in pity on the gentle Nazarene, who could not appreciate His own magic influence over the people, and hence neglected to become their king, when they would have Him so. Why! if He cared not for power, was not this prophet casting aside one of the greatest opportunities to spread His doctrine and make it acceptable to men at once by royal decree! In the same way, also, when all was being summed up on Calvary, the miracles and the labor and the preaching of those three years came to be to

human eyes the most gigantic failure that ever was, considering the claims by which a new order of things was to be established all over the world. Yet, if we measure the strength of to-day by the weakness and as the direct result of that utter abandonment of the weeping group upon Golgotha, we cannot but understand why the Saints ever placed their hopes of accomplishing great things in personal failures rather than in the aid of sounding brass and tinkling cymbal.

But we must return to our precepts of angling. Throw your line, that is to say, the faithful adherence to the laws and practices of the Church, as St. Chrysostom explains, forward and upward. Forward, indeed, for we cannot be stationary whilst the world whom we are to save is moving on. To rest wholly upon the traditional faith of our ancestors, to hope and trust that religion, being a plant divine, will assert its growth above the grasses and wild flowers of human knowledge, is to misunderstand the economy of God in regard to His Church. If faith is a heavenly grace, we must remember that it is planted in human soil. It has been proved by experiment that those plants which are most necessary for our daily sustenance will not grow of themselves and without the aid of cultivating hands beyond a first or second yield. Soon a lower growth absorbs their strength, and the nobler grain dies, giving place to a worthless crop of tasteless and poisonous weeds. Just so must we keep abreast with all that is good and useful of human learning, only, whilst drawing forward, also drawing upward towards heaven, "carefully watching the motion of our line."

"When a fish rises, give him time before you strike." A sinner is not reformed in a day. And often, when his heart is right with God, there still remain many faults, remnants of past habits, but which in humble and abiding contrition have lost all their malice, except in the hasty judgments of men, who are for the most part intolerant in the same proportion as they stand in need of indulgent charity from others. A penitent comes to us, awakened from his sleep of sin by a

sudden burst of divine light, having made up his mind to return to his Father's house. He would gladly serve as the lowest menial, knowing how unworthy a part he has acted, yet, withal, there lingers in his heart the hope—who that has fallen can help it—of the paternal embrace and the hearty kiss of welcome. But, lo, there meets him at the gate an elder brother, rudely casting up his past before him, taunting him with his rags and the squandered patrimony, and, instead of pouring balm upon those bleeding feet, refuses him the very water wherewith to cleanse his sores. No—firmness may sometimes have the appearance of severity, but it never should yield to the sickly substitute of ill-humor or anger. Those who cannot help themselves will bear it, and slink away in silence, yet their doing so is far from being an evidence of the virtue of humility. Those who have any spirit, and who therefore would be a greater gain, will turn away, henceforth declared enemies of the Home where they had sought affectionate pardon, and found proud rigor. And this, says Cornelius à Lapide, applies to the pulpit as well as to the confessional. "Piscator dum magnum piscem inescavit, non statim violenter attrahit, ne ille mole sua setam abrumpat, vel elabatur et diffugiat; sed lactat eum, sinitque setam eum sequi, donec ille unco plane se induat, ut evadere non possit. —Item potiori jure faciat concionator, et quicumque animas piscari et lucrari Deo satagit.."[1]

"All jerks in casting are apt to whip off your hooks or crack your gut.—At no time are we stanch advocates for the system of leading our hooks either against or across the stream; our method is rather to shake them over it for a moment, and then repeat the throw.—Always, if you can, angle from a distance." It is putting only in shorter form the long experience of men grown old with honor in the sacred ministry, if we say that the pastor who "fights," as it is called, his congregation for what he may deem his rights, is taking the longest way about getting them, and he will likely die of the wounds

1 Comment. in Ezech., xxiv., 4.

the struggle brings upon him, having in the end accomplished nothing but bitter regrets for himself, and leaving to his successor waters disturbed and full of suspicions. "Sapientia desursum—pacifica." Gently and slowly but surely and permanently does the doctrine of Christ, if persistently preached and consistently acted upon, sink down into the hearts of men. And they whom it will not so draw must needs have reason to be ashamed, not of their better brethren, but of themselves, as outcasts, by reason of that most rigorous of all ostracisms, which has no words, but actions. But there are some fishes which deserve special attention.

PIKE.

The mighty Luce or Pike is taken to be the tyrant, as the salmon is the king of the fresh waters. All pike that live long prove chargeable to their keepers, because their life is maintained by the death of so many other fish, even those of their own kind. "Nor can much be done to change this, their bold, greedy, devouring disposition," since "it is a hard thing to persuade the belly, because it has no ears."—Nearly every pastor finds in his parish this sort of fishes, which are like to the pike in everything except its love for fresh water, nor are they quite so melancholy as the inhabitant of the watery element is said to be, which stands to reason, seeing that they keep a constant supply of spirits. But they are the death of their fellows, enticing them to the vice of immoderate drink, impoverishing them whilst destroying their manliness, and bringing misery into the homes of which these wretched victims are often the sole support. Now the catching of these "wolves of the fresh water streams" is a difficult thing, yet at the same time a necessity, if the other fishes are to live in safety and yield their legitimate crop. They can hardly be altogether exterminated, nor would it, perhaps, be the most advisable thing at all times and everywhere to destroy them radically. For the pike is known also to consume a good deal of poisonous reptile. I take it that a certain amount of

attention to them will keep them from doing great harm, and likely effect much good. In places where the methods of counteracting the evil of unrestricted liquor sale are limited, it might be a wise measure to see that the traffic be more or less monopolized by conscientious Catholics, who would be charged so to regulate the conduct of their establishments that not only the law of not selling to minors or drunkards and on Sundays would be strictly observed, but also that such evils as foul language, reckless gambling, and the like should not be tolerated. Thus all illegitimate practice would be either lessened or certainly so concentrated that the nuisance and immoral conduct of a few could be easily located and proportionately branded. This would certainly be effective in those places where the number of saloons is limited or regulated by law. Thus the pike could be made to exterminate their more voracious fellows and all similar fry. However, this work of keeping guard over such game is one that requires on the part of a pastor much personal influence, vigilance, and tact. The best general remedy is and remains to catch as many of these fishes as possible, clean, and prepare them into wholesome food for our tables. How is this done?

There are various methods of catching pike; but it is to be observed that they are to be gotten mainly in the middle of the stream, and low down. One of the easiest ways to get at them is to tie your line to a bough of an overhanging tree, near to a hole where the pike is likely to have a haunt. The tree ought to be of the species "Catholic," and any good bough, such as a branch of the C. T. A. S., will do, provided it be not rotten or altogether too dry, so as to break easily and prevent the bait or fish from moving. Izaak Walton suggests various contrivances by which the angler gives his fish just enough rope to make sure of keeping hold of him, yet so as to be able to notice what is going on beneath the surface of the water. Some tie their line to a live duck or tamed water foul, allowing it to move along the middle of the stream, which comes pretty much to the same thing as the

branch-system. These water arrangements are considered to work admirably and are, besides, a pleasant mode of fishing, but they absolutely require the angler to keep his eye on the branch or on the duck; for the one may break, the other may sail around a corner and get rid of the string, with loss of bait and pike, leaving the latter to act as a swimming advertisement of the failure to the other pike as well as the salmon (which latter word some hold to be a contraction for saloon-men).

FISHING WITH NETS.

"Cum retibus fidei ad mare hujus sæculi paucissimos misit, atque ita ex omni genere tam multos pisces, et tanto mirabiliores, quanto rariores, etiam ipsos philosophos, cepit" (S. Aug. De Civit., l. xxii., c. 5). We have seen that the clever forward motion of the fly is a necessary accomplishment in angling, and one without which certain fishes cannot be caught. Nevertheless, the great multitude is swept in by the net, that is to say, by the continuous teaching of the doctrines of Christ as laid down in the Sacred Scriptures and the Catholic Church. Ezechiel, more than six-hundred years before the establishment of the apostolic priesthood, had a vision, in which he saw the waters pouring forth in torrents from the holy Temple. The Lord explained to him thus: "There shall be fishes in abundance after these waters shall come thither: and they shall be healed, and all things shall live to which the torrent shall come. And the fishers shall stand over these waters; from Engaddi even to Engallim there shall be drying of nets: There shall be many sorts of fishes thereof.— But on the shore thereof, and in the fenny places, they shall not be healed, because they shall be turned into salt pits" (Ezech. xlvii. 10, 11). These words the commentators refer to the Christian priesthood and its mission. Its nets are stretched from Engaddi to Engallim. Engaddi was also called the city of palm trees, and it possessed a garden full of aromatic balm, such as could not be found in any other place upon the earth,

so that, as Josephus, the Jewish historian, testifies, Cleopatra coveted it and endeavored to carry its magnificent growth over to Egypt. Starting from this most excellent garden, which fitly typifies the Church with its sweet and healing graces, full of fairest fruits—the apostolic fisherman moves on toward Engallis, a city at the head of the Dead Sea, where the river Jordan enters it. Now, the Dead Sea has ever been interpreted to be an image of the world. The river Jordan, with its salutary waters, continually empties into it, without, however, apparently changing its deadly, stagnant condition. Nevertheless, the torrent of which the prophet speaks draws from it multitudes of fishes of every kind. Nay, it yields further gain to the industrious fisherman. At spring time, when the melting snows have swelled the Jordan, the latter pours vehemently into the Dead Sea, so that its banks overflow, inundating the valleys all around. When the summer heat has evaporated the water, there remain thick layers of refinable salt, the yield of which the fishers of the neighborhood increase by digging trenches, to collect the water in greater abundance. These are the "acervi salis" of the Vulgate,[1] which in the old Hebrew text are styled "fossæ" or "fodinæ salis." With the net of faith and the preaching of the word of God, with the labor which provides for the increase of knowledge and true wisdom signified by the salt, there come also the financial means which enable the fishermen to open Siloes of Christ, sweet-water ponds, wherein the fishes may live, and increase, and be healed. But those who give their main attention to the digging of salt pits and storing their wealth would verify those last words: "In the fenny places they shall not be healed, because they shall be turned into salt pits." The wise fisher has a way of sweetening the brackish waters: "Sanavi aquas has, et non erit ultra in eis mors, neque sterilitas." Upon which words of Elisæus Barradius remarks: Sanavit ergo Deus aquas Maris Mortui, i. e., mundi, quia salsedinem, amarorem, infecunditatem, et

[1] Sophonias ii. 9.

mortem ejus cum dulcedine, et fecunditate, et vita influentibus Evangelii aquis commutavit. [1]

FRESH WATER PONDS.

Many have learnedly written about fishponds and how to order them. And as they are necesssary, first, to preserve the little fry from their enemies, secondly, to secure a healthy growth, and thirdly, to cure many fishes of a good species which have been caught in a sickly condition or have been wounded in the catching, I shall add a few words about the ponds. To make a good pond, first drain the ground and make the earth, where the head of the pond is to be, firm. Next, have a sluice to prevent the overflowing of the water or the breaking of the dam. Indeed, if possible, says Doctor Lebault, who is an authority on the subject, choose such a place for your pond, that it may be refreshed with a little rill running or falling into it. Such ponds as have most gravel and shallows, where fish may disport themselves, do afford fish of the purest taste. But note, also, that in all ponds there should likewise be some retiring place, to keep the fish from danger. "Often feed your fish with whatever feeds yourself," that is, take friendly care of them. Lebault also advises not "to allow much shooting in the neighborhood of your pond, for that affrightens and harms and destroys the fish." And lastly, note that some fishes, such as carp, thrive best when there are no other fish put in the same pond with them.

The ponds of the "fishers of men" are schools for the young fry, and societies for the various other classes of the parish, according to their respective needs. But the ground must be drained, so that we know what goes into the pond. This is especially important in the formation of such societies for the young as are more of a social than distinctly religious character. The members who start the society will generally fashion its future by creating a tone, laying a foundation, good or hurtful, according to their own individual bias.

[1] Apud Corn. à Lap., vol. xii., 853, 1.

Hence we ought to look to the ground-work, and for some time be less anxious about numbers than about the quality of those who are admitted. At the same time, there must be a sluice, allowing opportunities for expansion, and also some provision which, acting as a moral stream, continually freshens the body of the society and keeps it in a healthy condition. It is well to have several societies, each with its distinct aim and object, both because it creates a sort of emulation, which, if well balanced, is fruitful for good, and also because a mixture of interests is dangerous, inasmuch as it divides the energies of the whole body. But in every case have a safe place for retreat, let them find shelter in the Church, where they may retire from time to time. It will protect them against danger. Above all, allow no shooting in the neighborhood, which, being a dissipating and deadly sport, may destroy your best fishes.

PISCATOR.

LITTERÆ
SANCTISSIMI DOMINI NOSTRI
LEONIS PAPÆ XIII
DE
MAGNO LYCÆO WASHINGTONENSI.

DILECTO FILIO NOSTRO JACOBO TIT. S. MARIÆ TRANS TIBERIM S. R. E. PRESBYTERO CARDINALI GIBBONS ARCHIEP. BALTIMORENSI ET VENN. FRATRIBUS ARCHIEPISCOPIS ET EPISCOPIS FŒDERATORUM AMERICÆ SEPTENTRIONALIS STATUUM.

LEO PP. XIII

Dilecte Fili Noster et Venerabiles Fratres, Salutem et Apostolicam Benedictionem.

MAGNI Nobis gaudii causam affert studium vestrum, quo ad catholicæ pietatis incolumitatem, ad vestrarum

Dioecesium utilitates curandas incumbitis, et præsertim ad præsidia paranda, quibus rectæ institutioni tum clericorum tum laicæ juventutis, ac doctrinæ in omni scientiarum divinarum et humanarum genere ad fidei normam tradendæ, consulatur. Quamobrem pergratæ Nobis extiterunt litteræ vestræ exeunte superiore anno ad Nos datæ, quibus Nobis significatis, Lycæi Magni seu Universitatis studiorum cui in Urbe Washington excitandæ operam datis, ita cœptum opus feliciter procedere, ut ad tradendas hoc anno in re theologica doctrinas, omnia jam curis vestris rite sint comparata, ac a Ven. Fratre Johanne Keane, Episcopo Tit. Jassensi, ejusdem Lycæi rectore, quem ad Nos misistis, libenter statuta ac leges vestræ Universitatis excepimus, quas Nostræ auctoritati et judicio subjecistis. Qua in re omni laude dignissimum judicamus consilium vestrum, qui anno centesimo ab ecclesiastica hierarchia istic constituta, monumentum ac memoriam perpetuam rei auspicatissimæ initiis Universitati positis, statuere decrevistis. Nos itaque cura confestim suscepta explendi justa desideria vestra, leges Universitatis vestræ ad Nos allatas delectis S. E. R. Cardinalibus e sacro Consilio christiano nomini propagando cognoscendas et expendendas commisimus, ut de iis ad Nos sua judicia referrent. Nunc eorum sententiis ad Nos delatis, Nos postulationibus vestris libenter annuentes, statuta ac leges Universitatis vestræ per has litteras auctoritate Nostra probamus, eidemque propria justæ ac legitimæ Universitatis studiorum jura tribuimus. Potestatem itaque Academiæ vestræ facimus, ut alumnos quorum doctrina experimentis probata fuerit, ad gradus quos vocant Academicos provehere possit, itemque ad magisterii lauream, tum in philosophicis et theologicis doctrinis, tum in jure Pontificio cæterisque disciplinis in quibus gradus et lauream conferri mos est, cum earum in Academiæ sede progredientibus annis fuerint magisteria instituta. Volumus autem te, Dilecte Fili Noster, vosque Venerabiles Fratres, rectæ studiorum rationi et disciplinæ alumnorum in vestra Universitate tuendæ, vigili cura præesse, sive per vos ipsos, sive per delectos ex vobis antistites, quos

huic muneri præficiendos censueritis. Cum porro princeps inter Episcopales Fœderatorum Americæ Septentrionalis Statuum sedes Baltimorensis sit, Baltimorensi Archiepiscopo ejusque successoribus munus tribuimus, ut supremi Academiæ moderatoris seu Cancellarii auctoritate fungatur. Cupimus præterea ut studiorum methodus servanda, seu programmata disciplinarum quæ in Universitate vestra tradentur, ac inprimis rei philosophicæ et theologicæ, huic Apostolicæ Sedi cognoscenda exhibeantur, quo ejus approbatione firma et rata sint, atque uti Universitatis ejusdem magisteria in omni doctrinarum genere ita sint constituta, ut clerici juvenes ac laici æque opportunitatem habeant, qua possint pleno doctrinæ pabulo nobilem scientiæ cupiditatem explere. In his autem magisteriis volumus, ut juris quoque Pontificii et juris ecclesiastici publici doctrinæ tradendæ schola instituatur, quam doctrinam his præcipue temporibus magni momenti esse cognoscimus. Hortamur porro vos omnes, ut vestra seminaria, collegia, aliaque catholica instituta Universitati vestræ prout in statutis innuitur adscribi curetis, omnium tamen libertate salva et incolumi. Quo autem uberiores fructus ex variis Lycæi Magni disciplinis in plures deriventur, placet ut ad eas scholas præsertim theologicas et philosophicas ne dum admittantur ii qui ea studia absolverint ut Concilii Plenarii Tertii Baltimorensis decreta ferunt, verum et ii etiam qui vel incipiendis vel prosequendis ejus scientiæ curriculis navare operam velint. Quoniam vero hæc magna studiorum Universitas non modo ad Patriæ vestræ decus augendum pertinet, sed uberes et salutares fructus tum ad sanæ doctrinæ propagationem tum ad catholicæ pietatis præsidium pollicetur, jure confidimus Americanos fideles pro sui magnitudine animi, suæ liberalitatis opem, ad cœptum opus splendide perficiendum, desiderari a vobis non passuros. Constituta autem per has Nostras litteras Universitate Washingtonensi indicimus, ne ad alia hujus generis instituta procedatur inconsulta Sede Apostolica. Hæc quæ hisce litteris declaravimus et constituimus, perspicuo argumento fore vobis arbitramur studii et sollicitudinis

qua afficimur, ut gloria et prosperitas catholicæ religionis in ista regione in dies magis augeatur. Cæterum Deum Clementissimum, a quo omne datum optimum et donum perfectum dimanat, impense rogamus, ut incœpta vestra secundo lætoque exitu ad animorum vestrorum vota fortunet, idque ut feliciter contingat Apostolicam Benedictionem, sinceræ Nostræ dilectionis testem, tibi Dilecte Fili Noster, vobisque Venerabiles Fratres, et universo Clero ac Fidelibus quibus præsidetis, in auspicium omnium cælestium munerum peramanter in Domino impertimus.

Datum Romæ, apud Sanctum Petrum, die 7 Martii D. Thomæ Aquinati sacra, A. MDCCCLXXXIX., Pontificatus Nostri Duodecimo.

LEO PP. XIII.

RESCRIPTUM

S. CONGR. DE PROPAGANDA FIDE DIEI 23 MARTII 1889.

ROMÆ, die 23 Martii 1889.

R. P. D. JOANNI JOSEPHO KEANE,

Episcopo Jassensi, Rectori Universitatis Washingtonensis.

Illme. ac Rme. Dne:—In Litteris Apostolicis sub die 7 Martii 1889 datis inter alia hæc disponuntur: "Constituta autem per has litteras Universitate Washingtonensi, indicimus ne ad alia hujus generis Instituta procedatur inconsulta Sede Aposolica."

Porro ne hæc dispositio æquivocationi, aut non rectæ interpretationi locum relinquat, Sanctitas Sua prædictam clausulam ita intelligendam esse declaravit, ut de alia Universitate in Statibus Fœderatis Americæ Borealis agi nequeat nisi postquam omnes facultates ordinariæ in Universitate Washingtonensi constitutæ sint, ac nisi ante quamcum-

que hac super re pertractationem Sancta Sedes consulatur.
Interim Deum precor, ut te diutissime sospitet.

Amplitudinis Tuæ

Uti Frater addictissimus

JOANNES Card. SIMEONI *Præfectus.*

✠ D. Archiep. Tyren. *Secret.*

CONFERENCE.

MANNER OF RECITING THE "ANGELUS" AND THE "REGINA CŒLI."

IN a general chapter of the Franciscan order held at Pisa, in 1262, S. Bonaventure prescribed to the priests of his order that they admonish the people to recite every evening *three Hail Marys* to honor thereby in a special manner the mystery of the Incarnation. In the following century, Pope John XXII attached special Indulgences to this practice, which have been increased by successive Pontiffs. This is the true origin of the "Angelus." (For the Indulgences, vide *Raccolta*). During the Paschal season the "Regina Cœli" is recited instead of the "Angelus."

According to Brief of Benedict XIII., (Injunctæ nobis, 14 Sept. 1724), these prayers must be recited *kneeling, three times* a day, *at the sound of the Bell.* (It is not necessary, in order to gain the Indulgences, that the bell be blessed).

By a later rescript the same Pontiff granted the same Indulgences to Religious Orders and to persons living in community, even if they did not recite the Angelus at the sound of the bell, being prevented by some exercise of their Rule, provided they said it *immediately after.*

Benedict XIV ordained (Apr. 20, 1742) that these prayers be said *standing*, from the evening (first Vesper) of Saturday the entire Sunday. The same Pontiff prescribed that the "Regina Cœli" be substituted for the "Angelus," from Sat-

urday before Easter (after the "Alleluja") to conclude with the Mass until Trinity Sunday. By decree of the S. C. I. (12. Mar. 1855, n. 367 ad 5) it is necessary to end the "Regina Cœli" with the Versicle "Gaude et lætare," in full, and the proper prayer, as a condition for gaining the Indulgence.

The Indulgences are likewise gained:

1. By those who, not knowing the "Regina Cœli" by heart, recite the "Angelus" instead.

2. By those who say these prayers about the ordinary time of the "Angelus," in places where there is no Angelus bell. (Pius VI, 18 March 1781).

3. *By those who are reasonably prevented from kneeling or adverting to the sound of the Angelus bell,* provided they recite it devoutly at the usual time. Be it remembered that those who say the *Angelus* are obliged to add the versicle "Ora pro nobis, Sancta Dei Genitrix," etc., and the oration: "Gratiam tuam quæsumus," etc., in order to gain the Indulgences. This, not essential heretofore, has become so by decree of S. C. I. 3 Apr. 1884. The same holds good, as was said above, of the "Regina Cœli."

4. By those who do not know the prescribed prayers and cannot read, *if they recite five Hail Marys.*

INSCRIBING THE NAMES OF THOSE WHO RECEIVE THE SCAPULAR.

According to a Decree of the S. Congr., April 27, 1887, those who receive the scapular must have their names entered into a register to be sent to one of the canonically erected confraternities of the respective order.

Quæs. We invested a great number of persons at a mission recently, and not knowing of the decree, omitted to inscribe the names. Do these persons lose the Indulgences by reason of the accident, which was no one's fault?

Resp. Good faith and ignorance are of no account in the matter of Indulgences. The persons vested in the scapular are members of the confraternity, but miss its benefits until their names are duly enrolled. This may be done as best it can, either without their knowledge, so far as the names are

remembered, or by announcing the fact of the omission publicly.

"MISEREATUR VESTRI" IN ADMINISTERING HOLY VIATICUM.

Qu. The Rubric for administering Holy Viaticum says: "Postea facta de more confessione generali, etc., sacerdos dicit: *Misereatur*, etc., *Indulgentiam*, etc." De Herdt (Prax. iii. 191,5). explains: "Dicit *Misereatur* et *Indulgentiam* signandum infirmum ut alias, sed in singulari, *tui*, *tuorum*, etc., quia status infirmi exigit, ut preces integræ pro ipso dicantur."—But is this rule to be observed also when Holy Viaticum is given to several persons in the same room?

Resp. If Holy Viaticum is given to several persons in the same room, the *Asperges me*, *Adjutorium*, oratio *Exaudi*, *Confiteor*, *Misereatur*, *Indulgentiam*, *Ecce Agnus Dei*, are said once for all those present who are to receive Holy Viaticum or Holy Communion. (Vide De Herdt, III, 196.—Wapelhorst n. 281, 14.) Hence Misereatur *vestri*, and Indulgentiam, etc., *vestrorum* is the proper form under the circumstances.

Nota. The "Ephemerides Liturgicæ" contend that the plural form is to be used even in the case of *one person receiving H. Viaticum*, because the Rubric of the Ritual, making no distinction, simply says: Misereatur, etc., apparently referring to the ordinary form used in the distribution of Holy Communion, which is Misereatur *vestri*. The use of the singular is said to have been introduced by Barruffaldi from a faulty edition of the Ritual, and was copied by later Rubricists.

INDULGENCES OF THE FIRST MASS.

By Decree of the S. C. I., Leo XIII granted a number of Indulgences on occasion of the first Mass of a newly ordained priest, for himself and for the faithful assisting at this Mass. As it may be desirable to have these Indulgences announced on the Sunday previous to the solemn occasion of a first Mass, thus "Keeping alive among the Christian people a constant reverence for the dignity of the sacred priesthood," we give them here in full.

1. *A plenary Indulgence for the newly ordained priest* on the

day of his first Mass. The conditions are: Confession and a visit to the church, with prayer according to the intention of the Sovereign Pontiff.

2. *A plenary Indulgence for the blood relations* (to the third degree inclusive), who devoutly assist at this Mass. The Conditions are: Confession and holy Communion, (which need not be made *at this Mass*, but may be received earlier in the morning or outside of Mass), and prayer according to the intention of the Sovereign Pontiff.

3. *A partial Indulgence of seven years and seven quarantines to all the faithful* who devoutly assist at this Mass, if with a contrite heart they pray according to the intention of the Sovereign Pontiff.

(S. C. I. die Jan. 16, 1886).

(FOR RELIGIOUS COMMUNITIES.)

By Brief of Paul V, "Romanus Pontifex," May 23, 1606, the newly ordained priests of religious orders enjoy the privilege of a *Plenary Indulgence* on the day of their first Mass, after having made their confession. All the religious who assist at this Mass gain the same Indulgence, provided they have confessed and received Holy Communion or said Mass on that day.

ON WHICH SIDE IS TO BE THE SEAT FOR THE CELEBRANT DURING HIGH MASS?

According to the general Rubrics of the missal (Tit. xvii. 6.) the celebrant sits at the epistle side.

WHICH IS IN THE LITURGICAL LANGUAGE THE RIGHT SIDE OF THE ALTAR.

The gospel side, according to several decrees and the general understanding of writers on Liturgy.

IS THERE ANY RULE BY WHICH THE SACRISTY IS TO BE BUILT ON ONE SIDE RATHER THAN THE OTHER OF THE ALTAR?

As the celebrant of Mass is to approach the altar from the

epistle side, it appears that the sacristy should rather be on that side.

AD CASUM M. H.

Quæris, M. H., argumenta. Quid autem proderunt cum tu ipse (quod luculenter apparet) Angelici argumentorum *Summam* sæpius pervolutasti, quin desiderata ibi inveneris. Animam tamen huic præcipue advertas veritati: Fides quæ adesse sensu non percipitur, necessario deesse dici non potest. *Velle credere* fidem præstitit patri pro filio a dæmone obsesso intercedenti, qui ita cum lacrymis: "Credo, Domine; *adjuva incredulitatem meam*" (S. Marc. IX, 23). De cætero: "Sta in testamento tuo."—"Sta in sorte propositionis et orationis."—"Confide autem in Deo, et mane in loco tuo." Ita Ecclesiasticus Jesu filii Sirach, cujus doctrinæ animam qui intendit sapientiam sorbet et pacem.

Ad difficultates autem propositas brevissime respondeo. Si quidem cum responsis petas rationes, ostendo sacros unde haurias ingenii lympham fontes:

Ad 1m Affirmative *per se*.

Ad 2m Cfr. S. h. Sum. heol. I.a II. A. 2. ad 2 .

" " " II. II I. A. 5. and II, a. 4.

" Billuart. Dissert. I. A. II. ad 2m.

" Gonet—Clypeus Diss. I. §IV. ubi fusius tota difficultas discutitur.

Ad 3m Cfr. Billuart Tract. de Fide Dissert. II. Plenissime ac clarissime tota quæstio explicatur apud Mazella, De Virtutibus Infusis. Diss. I-IV.

Ad 4m Cfr. loca supra citata ad 1m. "Nihil prohibet illud quod *secundum se demonstrabile et scibile ab aliquo accipi ut credibile*, qui demonstrationem non capit." Sum. Th. I. supra.

Ad 5m Licet et per se debet.

Ad 6m Nego suppos. "Facienti quod in se est Deus non denegat gratiam."

ANALECTA.

THE PASCHAL CANDLE AT BENEDICTION.

THE Paschal Candle is not to be lighted *every time* that Benediction is given with the Most Bl. Sacrament. (This does not imply that it must be extinguished when Benediction follows *solemn* Vespers.)

Dubium.—Utrum quoties detur benedictio SSi. Sacramenti cum ostensorio, tempore paschali, cereum paschalem toties accendere liceat?

Resp. Negative.

(S. R. C. die 8 Feb. 1879 n. 5764, iii.)

Alleluja IN OFF. VOTIVO DE PASSIONE.

The Alleluja is to be said in the Votive Office of the Passion during Paschal time.

Dubium.—Tempore Paschali in Officio Votivo Passionis estne addendum *Alleluja* et servanda ejusdem temporis propria?

Resp. Affirmative, et adhibeatur color rubeus toto anni tempore.

(S. R. C. die 24 Nov. 1883, n. 5896, ii.)

THE *Alleluja* AND THE MISSA DE REQUIE.

In the Antiphon and Versicle said by the celebrant, if he distribute H. Communion immediately before or after Mass, *Alleluja* is to be added during Paschal time. This is to be omitted whenever the Mass is *de Requie.*

Dubium.—Quum tempore Paschali administrandum est SS. Eucharistiæ Sacramentum ante vel post Missam de Requie, debentne dici oratio et versiculi de tempore atque *Alleluja?*

Resp. Affirmative quoad orationem et versiculos; negative quoad *Alleluja.*

(S. R. C. die 26 Nov. 1878; n. 5896, ii.)

NEW FORM FOR BLESSING THE BROWN SCAPULAR.

As was said in the April number of the Ecclesiastical Review[1] (page 133), the sign of the cross is not sufficient for the Blessing of the Scapular, but the regular form of the Ritual is to be used. The formula to be found in the last editions of the Roman Ritual is the long one called "Propria Ordinis Carmelitorum." The S. C. I. had, indeed, decided that any form might be used, provided it expressed *substantially* the acts of blessing, investing, and receiving into the confraternity.[2] Hence a number of different short formulæ were up to this in actual use, though not inserted in the Roman Ritual. At the

[1] A word was inadvertently omitted in the article on the Brown Scapular. Line 13 page 134, reads properly: "must abstain from flesh meat on all *Wednesdays*, Fridays and Saturdays.

[2] S. C. I., die 24 Aug. 1844. (Decr. auth. n. 329 ad 3)—Id., die 18 Aug. 1868.

request of the several priests, principally the Redemptorist Fathers, a short formula has been authorized for the common use of the entire clergy who enjoy the faculty of investing, which will, no doubt, find its place in the next editio typica of the Ritual.

FORMULA BENEDICENDI ET IMPONENDI SCAPULARE

B. M. V. DE MONTE CARMELO

ab omnibus adhibenda sacerdotibus facultatem habentibus adscribendi Christifideles Confraternitati ejusdem Scapularis.

℣. Ostende nobis Dne misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Dne exaudi etc. . . . . ℣. Dnus vobiscum.

OREMUS.

Domine Jesu Christe, humani generis Salvator, hunc habitum quem propter tuum tuæque Genitricis Virginis Mariæ de Monte Carmelo amorem servus tuus devote est delaturus, dextera tua sanctifica, ut eadem Genitrice tua intercedente, ab hoste maligno defensus in tua gratia usque ad mortem perseveret: Qui vivis.

Deinde aspergat aqua benedicta habitum et postea ipsum imponat, dicens:

Accipe hunc habitum benedictum precans Sanctissimam Virginem, ut ejus meritis illum perferas sine macula, et te ab omni adversitate defendat atque ad vitam perducat æternam. Amen.

Deinde dicat:

Ergo, ex potestate mihi concessa, recipio te ad participationem omnium bonorum spiritualium, quæ, cooperante misericordia Jesu Christi, a Religiosis de Monte Carmelo peraguntur. In nomine Patris et Filii et Spiritus Sancti. Amen.

Bene†dicat te Conditor cœli et terræ, Deus omnipotens, qui te cooptare dignatus est in confraternitatem B. Mariæ V. De Monte Carmelo, quam exoramus, ut in hora obitus tui conterat caput serpentis antiqui; atque palmam et coronam sempiternam hæreditatis tandem consequaris. Per Christum D. N. Amen.

Aspergat aqua benedicta.

A. Card. BIANCHI *S. R. C. Præfectus.*

THE ASSISTANT PRIEST AT A FIRST MASS.

Dubium. An Presbyter assistens primæ Missæ neo-sacerdotis, uti debeat stola a principio Missæ usque ad finem, uti assolent nonnulli, vel an eam assumere debeat a principio Canonis usque ad Consummationem tantum?

Resp. Servetur consuetudo.

(S. R. C., die 11 Junii 1880, n. 5809, XII.)

Dubium. An in prima Missa novi sacerdotis eamdem solemniter celebrantis assistere possit præter sacros ministros, ut supra, unus Presbyter cum pluviali non obstantibus Decretis S. Rituum Congregationis, ac præsertim Decreto diei 15 Martii in Pictorien., quo hujusmodi abusus in Missa solemni cujuscumque simplicis sacerdotis omnino interdictus est. Ratio dubitandi est quia nonnulli contendunt id permitti recentiori Decreto die 11 Martii 1837 in Mathelicen., quo (ajunt ipsi) prohibitæ sunt tantum aliquæ actiones hujus Presbyteri assistentis cum pluviali novo sacerdoti, veluti aspersio aquæ benedictæ ante Missam, gestatio stolæ subtus pluviale, ministratio patenæ ad fidelium Communionem, incensatio celebrantis facienda loco diaconi, etc., sed non est prohibita assistentia ipsius Presbyteri cum pluviali.

Resp. Posse tolerari dummodo assistat tantum ad librum.

(S. R. C. die 1 Dec. 1882, n. 5860, II.)

BOOK REVIEW.

S. THOMÆ AQUINATIS OPUSCULA SELECTA, AD FIDEM OPTIMARUM EDITIONUM DILIGENTER RECUSA, opem ferente quodam sacræ Theologiæ Professore. Tom. IV., opuscula philosophica xxxi. continens, quorum præcipua Summa Logicæ—De faliacia—De ente et essentia—De potentiis animal.—De pulchro et bono, etc., etc. Parisiis: P. Lethielleux, 4, via Casette.

The publishers of this volume deserve the high encomium paid them by Leo. XIII. in his letter commendatory of their Bibliotheca Theol. et Phil. Scholastica, and their Summa Theol., for they certainty have done and are

doing good service in spreading the "Wisdom" of St. Thomas. Besides their excellent edition of the Saint's greatest work, and their convenient "Contra Gentiles," they have done much to bring within reach of the average student the other treatises of the Angelic Doctor, the "Quæstiones Disputatæ" and the "Opuscula." The value of these shorter productions of St. Thomas lies in the fact that they form in great part the basis of his larger works and often treat *in extenso* individual questions compacted in the "Summa." The volume before us contains the more important "Opuscula Philosophica," and can be had distinct from the three preceding volumes, which comprise the "Opuscula Theologica." On the authenticity of some of these tracts critics are not agreed, but their intrinsic worth is such as to merit their reputed origin. For instance, the "Summa Logicæ Aristotelis," if not compiled by the Saint himself, could have come only from a mind having equal grasp of the Philosopher's dialectics. The treatise "De Ente et Essentia," wherein the undoubted master's hand has sketched almost the entire scholastic ontology, is itself a treasure. Its value might have been much enhanced, however, by adding to it the commentary of Cajetan, even had it involved the omission, say, of Opuscula XVI. XXIX. and XXX., though we believe such sacrifice would not have been necessary.

S. ALPHONSI M. DE LIGUORI LIBER DE CÆREMONIIS MISSÆ EX ITALICO IDIOMATE LATINE REDDITUS, OPPORTUNIS NOTIS AC NOVISSIMIS S. R. C. DECRETIS ILLUSTRATUS NECNON APPENDICIBUS AUCTUS opera Georgii Schober C. SS. R. Editio altera emendata et aucta.— Ratisbonæ, Neo Eboraci et Cincinnatii: Fr. Pustet. 1888.

This is practically the third Latin edition of the original Italian work. But as a great number of changes, affecting both the text and the notes, had been introduced into the new translation of Fr. Schober, it was printed some years ago as the first Latin edition. In the present volume no liberties have been taken with the text in order to accommodate the Saint's teaching to the later decisions of S. Congregations, but all such changes are referred to in copious footnotes. As St. Alphonsus treats principally of the ceremonies of the Mass, and merely touches upon that part of the Missal which contains the general Rubrics, the editor has wisely and with much ability supplied this portion of the present work in a number of Appendices, which fill fully one half of the book and embody the later decrees of the S. Congr., in regard to conventual, parochial, Votive, and Requiem Masses.

BREVIARIUM ROMANUM. Editio tertia post typicam. Ratisbonæ, Neo Eboraci et Cincinnatii: Sumptibus et Typis Fr. Pustet. 1889.

This new edition, whilst yielding nothing in the accuracy, text, and beauty of form to its predecessors, is by far the most convenient of the different authorized editions.

The only objection which could have been made to the 8vo edition of the new Breviary issued by order of the Holy See, was that it was somewhat too bulky to be easily carried about. The size of this last edition removes that difficulty without diminishing any of the other excellent features of Pustet's Liturgical Publications. Besides containing all the recent offices, there has been added a small pamphlet, which can be removed, containing the Psalms of Lauds, the Hours, Vespers, and Complin, as well as the common antiphons, Versicles, and Responses. This does away with the necessity of continually turning over to the different parts of the Breviary in reciting the office.—We also call attention to the second edition of the

OFFICIA VOTIVA per annum, cum psalmis et precibus in extenso, 1888.
MISSALE ROMANUM. Editio tertia post Typicam, 1889.

This last edition has, after having received all necessary additions up to date, been separately approved by the S. Congregation. It contains at the end the Proprium Missarum granted to several dioceses in the United States. It is needless to recommend this as other books of the same character, which have received the highest possible approbation in the fact that they are the sole editions issued under the direct authority of the Holy See, so that all others are bound to conform to these, both as to the text and the Rubrics, under pain of ecclesiastical censure.

INTRODUCTION A L'ÉTUDE DE L'ÉCRITURE SAINTE. D'après "La Sainte Bible, avec commentaires," par M. M. C. Trochon et H. Lesêtre. Tome première: Introduction Générale.—Paris: P. Lethielleux.

INTRODUCTION AU PENTATEUQUE.—LA GÉNÈSE. Par H. J. Crelier.—Paris: P. Lethielleux.

We reserve a review of both the above works for a future opportunity.

LA SAINTE BIBLE. Texte de la Vulgate, Traduction Française en regard. Avec Commentaires Théologiques, Moraux, Philologiques, Historiques, etc., rédigés d'après les meilleurs travaux anciens et contemporains. Introduction Générale aux Evangiles, par M. l'abbé L. Cl. Fillion. pp. 137. Paris: P. Lethielleux. 1889.

Though there is a deplorable lack of English works on Biblical subjects

by Catholic writers, conversant with the full results of recent critical research, yet we have reason to be grateful that the demand is being supplied by Latin and French equivalents—by such works as the Cursus Sacræ Scripturæ, representing the labors of the Jesuit Professors formerly at Maria Laach, and the present La Sainte Bible, of which the volume before us forms a part. The latter great commentary has just been completed, forming thirty-nine volumes, (bound in twenty-five). Amongst its contributors are such scholars as Trochon (Gen. Introd., Numbers, Deuteron., Prophets.), Lesêtre, (Job, Psalms, Sapiential Books), Drach (Epistles, Apoc.), Fillion (Gen. Introd. to Gospels, Four Gosp., Synopsis Evang.), and others no less eminent.

The Introduction to the Gospels by the Abbé Fillion is truly a multum in parvo. Within its brief compass, its author has condensed a vast amount of systematically disposed erudition—well nigh exhausting the literature of its individual subjects—on the number, arrangement, titles, contents, mutual relations, chronology, primitive texts, criticism, Divinity, beauty, harmony of the Gospels,—the symbolic and artistic representations of the Evangelists, their mutual resemblances and differences, etc. As we expect to enter more closely into its matter hereafter, we shall content ourselves now with recommending the work to those who wish to gain an accurate knowledge of the plan, range, scope, of the Holy Gospels, and a deeper insight into the Life, historical and spiritual, of our divine Lord. Together with the author's Synopsis Evangelica—a harmonized arrangement in parallel columns of the four Gospels—it forms what is necessary for satisfactory study of the sacred record. Those who have Fr. Coleridge's "Life of our Life" possess in English what is given in the Latin synopsis, and *some* of the wealth of the general introduction. In the latter, however, is found the completion and perfection of Fr. Coleridge's work. The "Life of our Life" aims first and last at bringing out the spiritual meaning of our Saviour's history. Hence its author uses his critical strength and store only as bearing on his scope, *i. e.*, on harmonistic questions. What Fr. Coleridge purposely omits, the Abbé Fillion aptly supplies—giving that historical knowledge of what may be called the material side of our Lord's history, (though he by no means omits the spiritual elements) which, when used in reverent spirit, contributes so much to render precise, and fasten in memory, the details of the Inspired Text.

DE ROSARIO MYSTICO. Discursus pædicabiles, selecti ex percelebri opere super Litanias Lauretanas P. F. Justini Miechoviensis, O. P., ad usum Concionatorum. Editionem emendatam et auctam curavit J. Ziegler, canonicus Ratisb.—Ratisbonæ: Institutum Librarium, pridem G. J. Manz, 1889.

This work, which in substance had been published before by a Neapolitan priest, Pefella, has been revised and complemented by its present editor.

It will prove an available store to preachers, especially during the months of May and October. The book is divided into three parts, the first of which treats of the Archconfraternity of the H. Rosary; the second, of the Rosary as a form of Catholic devotion; and the third explains the different mysteries, drawing on Sacred History and the Fathers, so as to make this part of the book a good help for private meditation as well as for sermons.

HAND-BOOK OF HUMILITY: OR, THE LOVE OF SELF-CONTEMPT. From the Italian of Father Joseph Ignatius Franchi, Superior of the Oratory, Florence. New York: The Catholic Publication Society Co.—London: Burns and Oates. 1889.

If we accept the judgment of the men best fitted to take a correct diagnosis of the disease which afflicts the body social and religious, in these days, our affliction means self-sufficiency. If it was always at the root of evil, it was never so pronounced or so universal since pagan times, as it is in our modern society. Humility is still, as formerly, the only direct antidote, yet a cynical writer of the world's school has ranked it, we are told, among "the dropped virtues," together wirh faith, and charity, and purity. "The one least known of the four," says the late lamented Bishop Ullathorne, in his admirable work on the subject (The Groundwork of the Christian Virtues), "and consequently the most misunderstood, is the virtue of humility, and yet it is the very groundwork of the Christian religion. Not only is it widely misunderstood, but often despised, and the cause of this contempt is the pride of a false freedom." Really good books on the subject are therefore very opportune. The present volume comes to us from an approved source. It has a letter of introduction from Cardinal Gibbons, which, presented as it is by a veiled form, places the anonymous translator in the graceful position of exemplifying the virtue which the book teaches. A great deal of the vivid, almost impetuous tone so commonly allied with perfect meekness in the language of spiritual persons, and which must have been in the original, is still preserved in the

English version. The notes added by the translator are by no means needless, and prove the judgment exercised in the translation of a subject which is easily misunderstood, for it is certainly true, as Bishop Ullathorne says, that only those that have the virtue are safe from misunderstanding it, if they are not put on their guard.—The treatise contains a short life of the Author, Fr. Ignatius Franchi, which also illustrates his maxims as given in the book. Starting with the truth that every Christian can and ought to judge himself deserving of contempt, the writer leads us through the study to the love of this virtue, points out in short articles the efficacious means to acquire it, and exhorts the Christian to seek eagerly after this precious knowledge. And lest contempt of self destroy its own fruits by allying to itself the contempt of others, the book closes with a supplementary warning against contempt of our neighbor. Fr. Gaétan Migliorini's thoughts on humility and some devotional exercises, to enforce the practice of this virtue, are added. Thus the book is good help to the Christian, especially to him who lives in the world. It differs from the larger work of Bishop Ullathorne, already referred to, in being less lofty in its thought and form, and therefore more accessible to the general reader, whilst it is more comprehensive than the little work (which, I believe, has been translated twice into English, recently) from the pen of our illustrious Pontiff Leo XIII., which was addressed to the Seminarians at Perugia. If we say the book is useful to the people in the world, we do not exclude the devout anywhere. "There are souls," says the abbot Armand Jean, in his Maxims, "whom it is difficult to restrain in the desire they have for practising penance and leading an austere life. You cannot condemn them: Yet it is not to austerity that Our Lord has promised His Kingdom, but to humility." Maxims, l. i, 60.

THE ROMAN HYMNAL. A complete manual of English Hymns and Latin Chants for the use of Congregations, Schools, Colleges, and Choirs. Compiled and arranged by REV. J. B. Young, S. J. Fifth Edition. Fr. Pustet & Co. (Price 1.00).

It may be said of this book, as of those having a similar character and aim, that, the sooner they are introduced into our schools and congregations, the quicker will those annoyances from church choirs, of which pastors frequently and with reason complain, vanish. Our people will not only better relish the beauty of Catholic worship if congregational chant take the place of select choirs, but it will contribute much to the

general edification and largely lessen the expenses for music which is frequently only a hindrance to prayer.

THE SACRED HEART OF JESUS. Short meditations for the month of June. By Rich. F. Clarke, S. J.—Benziger Bros. 1889. (Price 20c.)

THE APOSTLESHIP OF PRAYER. By Father Henry Ramière, S. J. A New Translation, with Notes, References, Analysis, and Index. Philadelphia, Messenger of the S. Heart, 114 So. Third Str. 1889. (The Sacred Heart Library).

We are to be thankful to the Editor of the American "Messenger of the S. Heart" for having undertaken a series of publications by which the theology of Catholic Devotions is to be popularized. They are to be issued in quarterly supplements to the "Messenger" and can be bound in separate volumes. Father Ramière's work opens the series in two numbers, to be followed by Galliffet's book on the Devotion of the S. Heart, which has been out of print for some time. The method adopted by Father Dewey of spreading sound literature on a subject which is easily misunderstood and more easily abused if the clear teaching of Catholic dogma do not continually guard the practice, is highly commendable and effective. (Price, per number, 25c.)

SHORT LIVES OF THE SAINTS, or our Birthday Bouquet, culled from the shrines of the Saints and the gardens of the poets. By Eleanor C. Donnelly. Third Edit.—Benziger Bros. (Price $1.00.)

A useful Premium book.

CATHOLIC WORSHIP. The Sacraments, Ceremonies, and Festivals of the Church explained in questions and answers. By Rev. O. Gisler. Translat. By Rev. R. Brennan, LL.D. (Tenth Thousand). Benziger Bros. (Price, 15c.)

ST. THOMAS-BLAETTER. Zeitschrift fuer die Verbreitung der Lehre des h. Thomas. Herausgegeben von Dr. C. M. Schneider. Regensburg: G. J. Manz, 1889. Pr. 24 fasc. per an. Mk. 8.)

We would call attention to this excellent periodical publication, devoted to the interests of Thomistic theology in a way which can be appreciated by all classes of readers.

POCKET PEW REGISTER and School Assessment Record. Charles M. Carroll, McGregor, Iowa.

A very useful pocket journal for entering and keeping a survey of Pew Rents and School Payments.

AMERICAN
ECCLESIASTICAL
REVIEW.

(MONTHLY)

VOL. I.] EDITED BY REV. H. J. HEUSER. [No. 6.

"*Ut Ecclesia ædificationem accipiat.*"
I. Cor. xiv. 5.

JUNE.

PAGE

I. LITTERAE S. E. CARDINALIS GIBBONS AD S. PATREM DE LIBERTATE SEDIS APOSTOLICAE TUENDA . . . 200

II. RESPONSUM S. PATRIS 204

III. HUNTING OR FISHING? 205

IV. LITTERÆ S. S. PP. LEONIS XIII DE MAGNO LYCÆO WASHINGTONENSI 223

V. RESCRIPTUM S. C. DE PROP. FIDE 226

VI. CONFERENCE 227

The Angelus and the Regina Cœli.
Inscribing the names of those invested in the Scapular.
"Misereatur *vestri*" in giving H. Viaticum.
Indulgences of the First Mass.
The Seat of the Celebrant at High Mass.
The *Right* Side of the Altar.
Location of the Sacristy.
Ad Casum M. H.

VII. ANALECTA 231

The Paschal Candle at Benediction.
The "Alleluja" in Votive Offices.
The "Alleluja" and the Missa de Requie.
New Form of Blessing the Brown Scapular.
The Assistant Priest at First Mass.

VIII. BOOK REVIEW 234

S. Thomae Opuscula Selecta.—S. Alphonsi Liber de Cæremoniis Missæ.—Breviarium Romanum.—Officia Votiva.—Missale Romanum.—Introduction générale à l'étude de l'Ecriture Sainte.—Introduction au Pentateuque: La Genèse.—Introduction Générale aux Evangiles.—Discursus de Rosario Mystico.—Handbook of Humility.—The Roman Hymnal.—The S. Heart of Jesus.—Apostleship of Prayer.—Short Lives of the Saints.—Catholic Worship.—S. Thomas-Blaetter.—Register of Pew Rent.

1889.

FR. PUSTET & CO.,
NEW YORK AND CINCINNATI.

SUBSCRIPTION, $2.00 per annum. **FOREIGN COUNTRIES, $2.50.**

NOW READY.

1889 MISSALE ROMANUM, 1889

Beautifully and Artistically Illustrated

— BY —

Prof. Knoefler and Ven. M. Schmalzl, C.SS.R

In small folio (size 10½ x 14½.)

Editio tertia post typicam a S. Congreg. Rituum approbata, containing the very latest of masses for inst. the mass: Septem Fundator. Ord. Servor. B.M.V.

In Proper Place!

ALL OUR MISSALS CONTAIN IN PROPER PLACE THE

MISSAE PRO CLERO ROMANO.

Black roan, red edges	$12.—
French morocco, gilt edges	14.50
Real Turkey morocco, gilt sides and edges	20.—
" " " " " " " gilt clasps and corners	30.—
Real calf ornamented covers, gilt clasps and corners	35.—

EACH MISSAL CONTAINS THE USUAL MISSAL-MARKS WITHOUT EXTRA CHARGE.

The same Missal can be had in any style of binding, as above

FOR CAPUCHIN FATHERS. FOR JESUIT FATHERS.
FOR REDEMPTORIST FATHERS. FOR FRANCISCAN FATHERS.
FOR MISSIONARY FATHERS.

1889 MISSAE DEFUNCTORUM, 1889

EDITIO PRIMA POST TYPICAM.

Small folio (size 10½ x 14½). Large type. Illustrated.

Bound in Cloth	$1.50
Roan, red edges	2.00
" gilt "	2.50
Mor. " "	3.50

In this very beautiful and convenient edition, the Ritus Absolutionis, as well as that of burial, is given in full, thus obviating the necessity of the Rituale and Missale for such ceremonies. The Oratio super tumulum defuncti, the Ritus Absolutionis ab Episcopo vel prælato faciendæ, according to the Pontificale, as also the Commemoratio solemnis for all religious Orders and Congregations, are found in their proper place.

FR. PUSTET & CO., NEW YORK & CINCINNATI.

NEW BOOKS!!

Thoughts of many Hearts. By a Member of the Ursuline Community, Thurles. Cloth, net 50

Old English Catholic Missions. By John O. Payne, M. A. net 2 00

Sweet Thoughts of Jesus and Mary. Meditations for the Feasts of Our Saviour and His Blessed Mother. By Thomas Carre, Priest. Cloth, net 60

Golden Words, or Maxims of the Cross. Translated and Adapted from the Latin of Thomas à Kempis. By F. H. Hamilton, M. A. Fourth Edition. Cloth, net 80

Little Nell. A Sketch. Cloth, net 40

The Haydock Papers. A Glimpse into English Catholic Life under the shade of Persecution and in the Dawn of Freedom. By John Gillow. Net 2 00

Records of the English Catholics of 1715. Compiled wholly from original documents. Edited by John O. Payne, M. A. Net 3 75

For A King! An Historical Romance. By T. S. Sharowood. Cloth, net 2 20

Passiontide. Continuation of the Public Life of Our Lord. By Henry James Coleridge, S. J. Part I. Cloth, net 2 00

History of Confession: or, The Dogma of Confession vindicated from the attacks of Heretics and Infidels. Translated from the French of Rev. A. Guillois. By Rt. Rev. L. de Goesbriand, D. D., Bishop of Burlington, Vt. Cloth, net 75

Garcia Moreno, President of Ecuador, 1821-1875. From the French of the Rev. R. A. Berthe, C.SS.R. By Lady Herbert. Cloth, net 2 00

The Works of St. John of the Cross. The Ascent of Mount Carmel. By St. John of the Cross, of the Order of Our Lady of Carmel. Translated from the Spanish, with a life of the Saint, by David Lewis, M. A. Second Edition, revised. Octavo. Cloth extra, net 3 25

Little Book of Superiors. By the author of "Golden Sands." Translated from the ninth French edition by Miss Ella McMahon. Cloth 75

The Glorious Resurrection and Ascension of Jesus Christ. Short Meditations from Easter to the Ascension. By R. F. Clarke, S. J. 20

Little Book of Our Lady. A History of some of the Devotions and Days allotted to her by the Church. Cloth, net 20

Mary of Nazareth. A Legendary Poem, in three parts. By Sir John Croker Barrow. Cloth, net 50

Told by the Firelight. A collection of Stories for Boys and Girls. (A suitable Premium Book.) Cloth 75

The Wandering Knight: His Adventurous Journey: or, a Mediæval Pilgrim's Progress. By Jean de Cartheny, Brother in the Religious Order of Mount Carmel, and Canon Theologian, &c. &c. Cloth, net 80

St. Patrick, The Father of a Saved Nation. A Lecture by Rev. J. F. Loughlin, D.D. Cloth, net 30

Life and Writings of the Rt. Rev. John McMullen, D. D., First Bishop of Davenport, Ia. By Rev. Jas. J. McGovern, D.D., with an introduction by the Rt. Rev. J. L. Spalding, D.D. 8vo, well bound, net 3 00

Hand-Book of Humility: or, the Love of Self-Contempt. From the Italian of Father J. I. Franchi. Cloth 60

FR. PUSTET & CO., 50 & 52 Barclay Street, New York.

VALUABLE BOOKS!

S. ALPHONSI M. DE LIGUORI

EPISCOPI, CONFESSORIS, ET ECCLESIAE DOCTORIS

Liber De Caeremoniis Missae

EX ITALICO IDIOMATE LATINE REDDITUS OPPORTUNIS NOTIS AC NOVISSIMIS S. R. C. DECRETIS ILLUSTRATUS NECNON APPENDICIBUS AUCTUS

OPERA

GEORGII SCHOBER,

CONGREGATIONIS SS. REDEMPTORIS SACERDOTIS.

EDITIO ALTERA EMENDATA ET AUCTA.

Price, bound in half Mor.....$1.00.

LES ORIGINES DE L'EGLISE.

SAINT PIERRE

ET LES PREMIÈRES ANNÉES DU CHRISTIANISME,

PAR L'ABBÉ C. FOUARD.

DEUXIÈME ÉDITION, REVUE ET CORRIGÉE.

18mo. 507 pp. Half mor.....$1.65.

L'ORDRE INTERNATIONAL

PAR CHARLES PÉRIN.

8vo. 526 pp. Half mor.....$2.70.

LE PAROISSIEN ILLUSTRÉ

DES MISSIONS.

L'ÉDITION JUBILAIRE À L'OCCASION DES NOCES D'OR DE S.S LÉON XIII.

18mo. Half roan.....$1.40.

OFFICIA VOTIVA

PER ANNUM PRO SINGULIS HEBDOMADAE FERIIS A SS. D. N. LEONE PP. XIII. PER DECRETUM URBIS ET ORBIS DIE V. JULII MDCCCLXXXIII CONCESSA, CUM PSALMIS ET PRECIBUS IN EXTENSO.

EDITIO SECUNDA.

Cum Adprobatione S. Rit. Congregationis. Ratisbonae, 1888. 12mo.

Cloth flex.....$65 Cents.....Imit. mor. flex. $1.00.

RITUS

Ordinum Minorum et Majorum ex Pontificali Romano depromptus.

JUXTA EDITIONEM TYPICAM. RATISBONAE.

8vo. Imit. mor. flex.....80 Cents.

FR. PUSTET & CO.

THE ROMAN VESPERAL

ACCORDING TO THE VESEPRALE ROMANUM FOR THE ENTIRE ECCLESIASTICAL YEAR. FOR THE USE OF CATHOLIC CHOIRS AND SCHOOLS.

By. Rev. J. B. JUNG.

12mo. 286 pp. Cloth, red edges,.....75 Cents.

This handy little volume (size 5½ x 7½ inch. 286 pages) which will prove a necessity for many church choirs, is, as its title implies, a translation of the VESPERALE ROMANUM. It contains the Vespers for the entire ecclesiastical year—Psalms, Commemorations, Hymns, Versicles, and the Antiphons of the Blessed Virgin—all correctly and comprehensively pointed, the directions being given in English. The Psalms are written out beneath the music of each tone, an arrangement by which they may be recited uniformly and correctly.

THE BEST SODALITY HYMN BOOK!!!

THE ROMAN HYMNAL,

PART I.

Containing English and Latin Hymns to the Sacred Heart, the Holy Name, to our Blessed Lady, to the Saints, for the seasons of the Ecclesiastical year, and for Benediction, etc., etc. *Words and Music.* Also carefully selected prayers.

Compiled and arranged by Rev. J. B. YOUNG, S. J.

24mo. 376 pp., cloth, red edges,..... 60 Cents.

ORGAN PART THERETO,....NET $15.0.

AN INTERESTING BOOK!!!

LIFE OF ANNE CATHARINE EMMERICH

Translated from the German of the Very Rev. K. E. Schmoeger, C.SS.R.

2 vols. 12mo. Cloth extra. steel portrait.

(Vol. I., 630 pp. ; Vol. II., 710 pp.).....Net, $4.00.

FR. PUSTET & CO.

THE THEORY AND PRAXIS OF MELODEON PLAYING.

BY JOHN SINGENBERGER.

TRANSLATED BY REV. PROFESSOR CHARLES BECKER.

Quarto, 220 pp. Price, well bound in flexible cloth.....2.50.

Among the very best instruction books which I have seen for the harmonium (or, indeed, for the pipe organ, as far as it goes) is that of Chev. John Singenberger, President of the American Cæcilia Society.

It contains the most thorough instruction in every branch of the subject, including a valuable chapter on embellishments or modulations, and, besides this, an unusually interesting and valuable collection of short compositions by the best masters.

Of the 314 selections, over 200 are in the modern "tonality," and by such composers as Rinck, Ett, Piel, Greith, Oberhoffer, Singenberger, etc., and about 75 exquisite pieces in the ancient church modes by Palestrina, Di Lasso, Asola, Fasolo, Vittorio, Suriano, etc., with a few beautiful specimens of "Forms of Organ Compositions."

An Appendix, of generous dimensions, contains a most useful collection of chants with organ accompaniments, the harmonies of which are perfectly fitted to the Gregorian melodies. Here we have the Responses at Mass and Vespers, the Pater Noster, Prefaces, etc.

Altogether, this new instruction-book is the most attractive and, at the same time, solidly instructive, which has been published.—H. A.

PEDAL-SCHOOL.

SHORT AND PRACTICAL INSTRUCTIONS ON THE USE OF THE PEDAL.

BY PROF. J. SINGENBERGER.

Quarto, 44 pp. Size, 9¼x12 inches. Bound in Cloth. Price, 85 cts.

The *Short and Practical Instructions on the use of the Pedal*, which forms the supplement to the *Theory and Praxis of Melodeon Playing*, by Chev. John Singenberger, is entirely fit to complete that excellent work. Like the book for the melodeon, it is perfectly practical and clear, as well as concise, while exhaustive.

The book is eminently progressive. First come exercises for "single pedal alone"; then for right or left hand and pedal (a very useful form of exercise, and one which should be practised a great deal); then for both hands and pedal.

In the exercises throughout the book the manual part is not too hard to allow the student to give plenty of attention to the pedal.

The scales are arranged very conveniently, all together, which arrangement many instruction books might well copy.

The illustrative pieces which the author has introduced in this book are beautiful, and make very effective voluntaries.

In fine, as we said before, this little volume is well worthy to form a supplement to the remarkable work which was its precursor.

MARRIAGE CARD.

Giving, on four pages, bound in book form, size 6½x9½ inches, all the Rites and prayers for the solemnization of the marriage ceremony, in Latin, English, French, and German.

Red and black type. In leather cover, free mail.....$1.00.

ST. ALOYSIUS SOCIETY MANUAL.

Compiled from approved sources, with the approbation of the Rt. Rev. Bishop of Buffalo.

16mo, 95 pp. Cloth.....*Net, 25 Cents.*

FR. PUSTET & CO.

CHURCH ARCHITECTURE.

Church Architecture,

CONTAINING

TWENTY-ONE PLATES

SHOWING

ELEVATIONS, PERSPECTIVE VIEWS, INTERIOR VIEWS,

— OF —

LOW AND MODERATE PRICED CHURCHES,

INCLUDING

MISCELLANEOUS CHURCH DETAILS,

— BY —

ADOLPHUS DRUIDING.

Prefaced by Very Rev. Dr. O. ZARDETTI, V. G.

Folio (12x18 in.) bound in Cloth, net $6.00.

OPINIONS OF THE PRESS.

Church Architecture is a new and much needed work, prepared by a competent architect, Mr. Adolphus Druiding of Chicago, and published by the author. Price $6.00. It contains twenty-one plates, showing the elevations, perspective views, and interior views of low and moderate priced churches, including miscellaneous church details. We do not know of a work appearing to be more timely than this one. It will be invaluable to church-building committees.—*Cath. Columbian.*

Mr. A. Druiding, architect, of Chicago, has issued a very handsome collection of twenty-one plates, being specimens of church architecture designed by him and put into material form in many parts of this country. Some of the designs are very beautiful and must be still more so in solid stone and brick. The pictures are introduced by a preface written by the learned Father Zardetti, the Vicar-General of Bishop Marty, and are accompanied by a very fine disquisition on church architecture and general principles and practical hints for church building. Mr. Druiding's collection is a very beautiful book indeed, and would be a useful one in every pastor's library.—*Mich. Catholic.*

Mr. A. Druiding, the architect, of Chicago, has published a neat and instructive volume on church architecture. Its utility to church-building priests is apparent. The preface, by Rev. Dr. Otto Zardetti, V. G., Yankton, Dakota, is very appropriate; and the prefatory article, "General principles and practical hints for church building," by the author, is in itself a valuable instruction.—*Cath. Universe.*

FR. PUSTET & CO., NEW YORK & CINCINNATI.

LATEST BREVIARY.

1889 BREVIARIUM ROMANUM, 1889

EDITIO III POST TYPICAM.

4 Volumes in 18mo. Red and black. Tinted Paper.

Richly illustrated. Very beautiful clear type.

French Morocco, gilt edges..... $ 1 10

Turkey Morocco, flexible, gilt edges..... 12 00

All the latest offices are in proper place. The set contains 48 full size Illustrations, 77 head Vignettes, and 58 smaller ones, made after the originals of the late Prof. Klein in Vienna and the Ven. Frater Max Schmalzl, C.SS.R.

All sets contain the Officja pro Clero Romano and the new offices for the United States. Can also be had with the Proprium for JESUIT FATHERS, for REDEMPTORIST FATHERS. Others in preparation.

THE POCKET PEW REGISTER.

Compiled by Rev. C. M. Carroll, S. T. D.

Is indispensable to Pastors and Collectors. It shows at a glance the amount due annually, and the sum paid or to be paid quarterly or semi-annually by the Pew-Holders. Thoroughly systematic, complete Index and Summary. Brown cloth, green edges, gilt title. A perfect record. Always gives satisfaction.

For 100 pews..... net, $ .75

" 125 " ..... " 1.00

" 150 " ..... " 1.25

" 175 " ..... " 1.50

FR. PUSTET & CO.